

**VCD No. 819, Audio Cassette No. 1305,**  
**Dated 25.11.07, at Tamaspura (Haryana).**  
**Clarification of Murli dated 24.02.68 (Only for pbks)**

Om Shanti. Today the *vani* dated 24.02.68 was being narrated. In the middle of the third page the subject being discussed was: it is a topic to be understood, how *Shivjayanti* is celebrated. It is said, 70th *Shivjayanti*, isn't it? So, someone asks: "do you celebrate the *Shivjayanti* of a point or of any corporeal form?" Is the *jayanti*, the birthday of a corporeal one celebrated or of an incorporeal point? [The birthday of] a corporeal one is celebrated. Now when it is said: it has been 70 years since the birth of Shiva, so was Shiva born 70 years ago? Then, on what basis is it said 70th *Shivjayanti*? They imitate the people of the path of *bhakti* (devotion) and say this. Nobody knows the truth at all. Why don't they know the truth? It is because if they know the truth, they will say firmly that Shiva was born 70 years ago, but they cannot say this. Why can't they say this? Being born means being revealed. For example, when a baby is in the womb, it is hidden. It is revealed later on. It is revealed in front of the family members; [then] it is revealed in front of the people of the village, [then] it is revealed in front of the people of the district. Everyone comes to know. That is called being born, being revealed.

Well, in the year [19]36, did Brahma Baba have visions or did [Shiva] enter him? He had visions. Meera, Tulsidas as well as Surdas had visions. Was He born through them? Shiva was not born [through them]. Having visions is a different thing and being born, being revealed is a different thing. First of all a seed is sown. When the seed is sown, the foetus (*garbh pind*) becomes ready. It does not contain a soul. Similarly, when [Brahma] had visions in the year [19]36, at that time the seed of the knowledge was sown in the intellect of Brahma: "you are the soul of Krishna, you have to play a part in the form of Brahma; the new world is about to arrive; the old world is about to end". Nonetheless Shiva was not revealed in the body of Brahma nor did it become firm to him: "I am Brahma". Otherwise, it should have been the Brahmakumari Ishwariya Vishwa Vidyalaya since the year 36-37 itself.

Was the name Brahmakumari Vidyalaya coined from the year 36 or did it strike the intellect after 47 that the name should not be *Om Mandali*; what should it be? It should be the Brahmakumari Ishwariya Vishwa Vidyalaya. Brahma developed faith on his form from the year 47. Why? Why did he not develop faith before that? He did not develop faith before that because the Supreme Soul Shiva had not entered Brahma at all. He entered his **partner** to give the clarifications of the visions; the partner, for whom it is mentioned in the murli that there were such children, who used to enable even Mamma and Baba to perform the *drill* [of remembrance] and used to sit as teachers; Baba, Shivbaba used to enter them. So, in the beginning of the *yagya* Shiva definitely entered Prajapita but He just sowed the seed of knowledge. Through that seed the foetus like Brahma became ready and he received the *title* 'Brahma'. When the people of that institution reached Delhi, the name 'Brahmakumari Ishwariya Vishwa Vidyalaya' was revealed.

After 10-15 years Shiva revealed the name once again, through the mouth of Brahma itself, that this name 'Brahmakumari Vidyalaya' is wrong. What should be the name? Prajapita Brahmakumari Vidyalaya, but nobody understood it. They indeed gave the name Prajapita Brahmakumari to the *vidyalaya* (institution), but nobody began to write their names and to consider themselves as Prajapita Brahmakumar-kumari because it occurred to nobody's intellect that Prajapita and Brahma are separate. Whom did they use to consider as Prajapita?

They used to consider Brahma himself as Prajapita. For example, a small child considers his mother herself to be his father. He considers his mother herself to be everything. For him, the mother is everything. He does not recognise the Father at all. Later on when he grows up, becomes clever, then he is explained that this is your father. Similarly, as long as Brahma was alive nobody understood: "our mother is different and our unlimited Father is different". They used to consider Brahma Baba himself to be the mother and father and in the year 76 when the year of the Father's revelation was celebrated, when the soul of the partner, who was present in the beginning, was reborn and entered the *yagya* once again, then slowly everyone came to know that he was the same Father who sowed the seed and the same Father has now come and is giving his introduction: "I am the Father of this human world and I, the Father of the human world can

be recognized only when that *Supreme Soul* enters and plays a *part* in the form of a Father”. So in a way, in the year 76, that soul entered Prajapita Brahma and made him alive. Earlier he was lifeless.

For example, the Muslims say: when a human being dies, when he leaves the body, he is not reborn. He enters the grave (*kabradhaakhil*). What? He enters the grave; he becomes a corpse (*murdaa*). The life does not remain in it. So, similarly, it was as if the entire world was dead. Someone may say, eh! So much knowledge was narrated through Brahma and everyone was dead? What is this? *Arey*, was [knowledge] narrated through Brahma, was it heard, was it narrated or was it also understood? It was just heard and narrated. Nothing entered anyone’s intellect. As if the intellect remained inert. For example, when a foetus is about 4-5 months old in the womb, it has no life.

Similarly, everyone was like a corpse up until the year 76. Nobody knew: “who am I, a soul and who is the Father, who gives the introduction of many births to me, a soul?” When [the Father] entered in the form of the Father in 76 then it was understood, how we souls have many births on this stage like world and what is our part and to which *group* we souls belong. This begins to be known but not everyone comes to know. Who will come to know first of all? Will the ones who will have taken complete 84 births come to know or will others come to know? Those who will have come first of all from the Supreme Abode to this world come to know that ‘I am a soul belonging to this particular clan. These are my roles on this stage.’ So, this is the second stage of the entry of a soul. Will the entry of the soul be said to be the birth? The child is 4-5 months old in the womb. **16.29 Video cut**

The Father is revealed through the children. If He is the Father, then will He reveal Himself before the public and the world or will He reveal His children first? He reveals the children. So, the *special* children of the Father Shiva are just two: Ram and Krishna. The Father Shiva cannot be revealed without the child Ram, meaning Shankar; and Shankar, who is the father of the world, the human world, cannot reveal himself without the first leaf of this human world. So, which is the *time* when the Father is revealed, [when] the Father’s birth is praised and along with it the child’s birth is also praised?

The Father’s birth and the child’s birth take place together. This is a *wonderful* thing. Why? It is because the Father is incorporeal and the child is corporeal, and in the new world, will only a son be born or will a daughter also be born simultaneously? Twins are born. Who performs the shooting or starts the tradition of twins being born? The Father Shiva starts it. He says: I am not revealed alone on this stage like world. There are two [souls who are] the *hero* and *heroine* of this stage like world; they are Ram and Krishna. When these two children are revealed, then I am revealed too.

So, the first (*aadi*) Brahma, who was 60 years old in the year 36, in the stage of retirement; that 60 years old Prajapita Brahma becomes 100 years old in 76; and in 76 hundred years are completed. So, the age of Brahma in the abode of death (*mrityulok*) ends. Which abode begins for him? The abode of immortality (*amarlok*) begins. It does not begin for the entire world. For whom does it begin? It begins for the first Brahma, i.e. the seed-form soul. The entire tree is contained in the seed indeed; that is why it was said; the establishment of the new world and the destruction of the old world will take place in the year 76. It means that the whole issue was raised for one seed-form soul. It was neither raised for the people of the entire world nor did the entire world understand it.

As such it is said, the world was created through the thoughts of Brahma. So, there must be someone through whose thoughts the creation of the world began. He is the first human being of the world, whom the Supreme Soul Shiva enters, and He gives the clear knowledge of the entire tree [through him]: how the new world is going to come; how the old world is going to end and what, when and how the part of the special souls of this world is. He comes and speaks about Himself too, that “nobody except Me can tell what I am, how I am, and in what form I come and play the supreme part in this world”.

100 years of the first Brahma were completed in the year 76. When hundred years of the first Brahma were completed, the abode of death ended [for him]. The abode of immortality (*amarlok*) began for him. The beginning of *amarlok* is also implied in an unlimited sense, that once that soul developed a faithful intellect, meaning he became the child of the Father. Then he will never become the one having a doubtful intellect. All the other souls pass through the cycle of faith and doubt. Until when will they keep on passing through it? They will keep on passing through it until the first leaf of this world becomes the one with unshakeable faithful intellect. So, who is the first leaf? Brahma, the *soul* of Krishna.

Is that Brahma, the *soul* of Krishna, *number* one Brahma or *number* two Brahma? (Students replied: the *number* two Brahma.) In whichever body I enter, I name it 'Brahma'. So, Brahma Baba became aware in the year 47: "I am Brahma", but he did not realize who the creator, i.e. the Father of Brahma is. It was certainly asked in the murli: Who is Brahma's Father? But nobody gave an answer. Brahma himself did not know, but it is *clear* from the murli, that there was a Father who taught even Brahma, who gave him the *clarification* of his visions. So, that first Brahma is the Father and Brahma is the first leaf of the world. Until the first leaf becomes perfect, until he realizes his form completely, until he realizes the truth, the human souls of the entire world cannot develop a faithful intellect.

So, when are hundred years of the second Brahma completed? 60 years in 47 and 40 years are added to that, then it comes to 87-88. The abode of death ended for Brahma in 87-88 and the abode of immortality began. That has been shown in the scriptures; the soul of Krishna is sitting on a *pipal* leaf very comfortably in the palace like womb sucking the thumb of its soul consciousness (*pipal* leaf: leaf of the holy fig tree). That was the beginning of the abode of immortality. For whom? For the second Brahma. After that it takes another 50 years for that Brahma to become a complete Brahmin. Why? It is because... does a Brahmin have two births or one birth? He has two births. One birth is when he comes out of the womb of knowledge. So, [when] 10 years were added to 87-88; it is said that Krishna came in the Copper Age. So, did he come in the Copper Age or during the Copper Age shooting? He came in the Copper Age shooting. It means that the first birth of Krishna took place in 98 and the one who is born for the first time is not considered to be a firm Brahmin. When is he considered to be a firm Brahmin? It is when he is born for the second time; which second birth? When he wears the holy thread (*yagyopavit*). What happens in *yagyopavit*? [In it there are] three threads: Brahma, Vishnu and Shankar and what is their activity, who are they, how do they play their parts? Brahma's *soul* does not develop a firm faith. It develops a firm faith when 50 years are added in the year 87 because, it has been said in the murli that there is also such a soul who will have 50 years less in his cycle. So, for whom was the indication given? The indication was for Brahma.

Prajapita does not have 50 years less. His part is an *all round* part. That is the part of the Father. He is called *Amarnath* (the lord of the immortal ones). He neither dies nor is he born. He is the Father, but it does not sit in the intellect of the child who actually the God of the Gita is. Who is the child? Krishna, Brahma.

It takes a long *time* for this point to sit in his intellect. That is why it was said that everybody's intellect becomes sinful when 'one' becomes sinful and everyone's intellect becomes pure when 'one' becomes pure. He is the first leaf of the Golden Age; when he becomes pure, everybody's intellect becomes pure and when that one, the first leaf becomes sinful, everybody's intellect becomes sinful.

So, when does Brahma become the one with a pure intellect? [He becomes the one with a pure intellect] when the abode of immortality (*amarlok*) begins for him; but he is an incomplete Brahmin. An incomplete Brahmin can also become perfect when 50 years are added to the point of time when he left his body. In which year did he leave the body? In 68-69. 50 years are added to 68-69. Then, it comes to which year? 2018. The year 2018 comes. The *soul* of Brahma becomes perfect [i.e.] a complete Brahmin in 2018. Then the Father will also be revealed. Then it will be said, the Era 01.01.01, the beginning of a new *kalpa* (cycle). After 2018 when the Father is revealed along with the child; the Father's birth is the child's birth. What does birth mean? The revelation. The Confluence Age Krishna as well as the Father are revealed.

How many unlimited Fathers are there? Two. One is the Father of the point souls and what about the second one? The father of the human world. So, the Father of the point souls, i.e. the point of light Shiva, who is called *God the Father, Bhagvaan*, is also revealed in front of the world; and the permanent chariot through which He is revealed in the world; the one, about whom the world says that He is omnipresent. What? It calls Him omnipresent and what does the Father say when He comes? I am not omnipresent (*sarvavyaapi*). I am present only in one (*ekvyaaapi*). So, the one through whom I am revealed, that one father of the human world is also revealed as *Aadam, Adam, Aadidev, Aadinath*. He is accepted by all the religions. So, the entire world accepts him, knows him: this one is the first father of the world in a corporeal form and this one is the incorporeal One, the Father of the souls and this one is the first leaf of the world. Who? The *soul* of Brahma. So, the first leaf, the one who is born as a leaf; when is he born as the corporeal leaf? In 2036. The Father is bound to be revealed in 2018.

The revelation of the Father itself is the real *Shivjayanti*. The *Shivjayanti* that is celebrated now is wrong. Nobody even asks: “when was Shiva born?” If it is said to be in 1936, then the visions were experienced in 1936. He did not even enter. He (Prajapita) gave the *clarification*; so it was as if the seed of knowledge was sown. When Shiva comes, what does He do after coming? He opens the lock of everybody’s intellect and He comes in the form of the Father. Has a female form been considered as God or has a male form been considered as God in India? God has been considered to have a male form. The entire world is transformed from sinful ones to pure ones by God. If someone is purified from a sinful one through a woman, and if that woman applies the colour of her company to each and everyone, then the woman herself will experience downfall. Why? It is because men are less influenced by the color of the company and the virgins and mothers are more influenced. That is why in India, do people make more effort to save the virgins and the mothers from the colour of the company or do they make more effort to save the boys from the colour of the company? They make more effort to save the virgins and the mothers.

So, the year 36 happens to be the year of the Father’s birth. The 70<sup>th</sup>, 71<sup>st</sup> and 40<sup>th</sup>, 42<sup>nd</sup> birthday that they are celebrating now is the ostentation (*aadambar*) of the path of *bhakti*. These are the topics to be understood: how we celebrate *Shivjayanti* and how Shivbaba comes and brings the true salvation (*sadgati*). Does He bring *sadgati* only by narrating the knowledge? Is *sadgati* brought just by narrating the knowledge? Does it happen just by listening and narrating? No. The knowledge needs to be listened to as well as narrated, and then it has to be understood and explained too; and just this much will not do. Listening and narrating took place through the form of Brahma. Understanding and explaining took place through the form of Shankar in the form of the teacher. Understanding and explaining is the task of the third eye, it is a task of the intellect and through Vishnu the *practical* [action] takes place. If someone listens to the knowledge completely, understands it as well, then will the task be accomplished? We should listen, understand and then accomplish the task in *practical* [i.e.] imbibe the knowledge in the *practical* life.

So, these three deities are famous. Brahma [who lays] the *foundation* of listening and narrating, Vishnu [who lays] the *foundation* of doing it in *practical*, and Shankar [who lays] the *foundation* of understanding and explaining. That is why it is said, *Trimurti* Shiva. Not one *murti*, but *Trimurti* Shiva. *Murti* means *muurtmaan*. *Muurtmaan* means corporeal, the one who has a form (*muurat*). What does *amuurt* mean? The one who does not have a form. So, Shiva is revealed through the three *murtis*. Also in the year 1936, when the seed was sown, there were the three *murtis*, but nobody knew or recognized them. Even Brahma Baba did not know who the Father who sowed the seed was. No Brahmakumar-kumari came to know it either.

Are the three *murtis* revealed together or are they revealed numberwise? They are revealed numberwise (according to the task they perform). The part through Brahma, through Shankar and through Vishnu is not played all together or it does not start [simultaneously].

There are numbers; there is an account. First He comes in front of the children in the form of the mother so that He can give sustenance and birth to the children lovingly. Then He teaches in the form of the teacher and in the end, the *practical* task is accomplished in the form of Vishnu. So, when do these three *murtis* become perfect? In 2018. Then the revelation of the *Trimurti* Shiva takes place. Then it will be said *Shivjayanti*, Era 01.01.01.

Shivbaba is the one who establishes heaven. He is called *Heavenly God the Father* indeed. Now, if we think that Shiva is born and we became the real children of Shivbaba, then should we be in heaven or in hell? (Many said: in heaven.) Are we in heaven? If we are the children of *Heavenly God the Father*, should we be in heaven or in hell? We should be in heaven itself. If someone is a child of a millionaire, billionaire, will he have to beg for every *paisa*<sup>1</sup>? No. It means that we have not become the real children of *Heavenly God the Father* even now. Had we become that... then as soon as a child is born, he becomes entitled to the inheritance as well.

When a child is born in a household, does he become entitled to the father's *property* or not? He becomes entitled [to it]. However here, they [do] call themselves the children of *Heavenly God the Father*, but... don't they experience sorrow? They do. Nobody experiences himself to be in *heaven*. It means that the new world will begin from Era 01.01. [01.] and the numberwise children will become entitled to go there.

The Father Himself says, I teach you Rajayoga. What? Neither Brahma nor Vishnu teaches Rajayoga. I teach you Rajayoga in the form of the Father. I make you the Master of the world and the Father is certainly the Creator of *heaven*. What? He is not the creator of hell. What do all the other religious fathers create? When they come to this world, do they come in a joyful world or do they come in a sorrowful world? Whichever soul comes initially [to this world] experiences only happiness. It cannot experience sorrow. They come in a world of happiness and when they go, it becomes a world of sorrow. It means that all the religious fathers transform the world of happiness into hell and go. And Shiva transforms this world into heaven and goes.

I am the Creator of *heaven*; so, I will make you the very master of *heaven*, won't I? We tell you the *biography* of the One who is the Creator of heaven. Come and understand, how He establishes heaven, how He teaches Rajayoga. The children cannot explain like the Father. Will the explanation of the children and the explanation of the Father be alike or will there be any difference? *Arey*, there will be a difference of the land and the sky (i.e. a world of difference). Someone who explains very nicely is required in this knowledge. The celebrations at a temple of Shiva must be very nice. So, you should sit there and explain. If you sit in a temple of Lakshmi-Narayan and narrate the biography of Shiva, nobody will like it. They will not even think about it. Then you will have to put it in their intellect nicely. Many [people] come to the temple of Lakshmi-Narayan. You can explain to them about Lakshmi-Narayan, Radhe-Krishna. Their temples should not be separate. Whose? Lakshmi-Narayan's temple (*mandir*) and Krishna's temple should not be separate. Why? Temple means a house. A child's house should be at the same place as the Father's house. So, whose child is the child Krishna? Narayan's [child]. So, the temple of Narayan itself should be the temple of Krishna. On the occasion of Krishna's birthday (*Krishnajayanti*), people go to Krishna's temple and celebrate it. When they celebrate *Krishnajayanti*, to whose temple do they go? Do they go to a temple of Lakshmi-Narayan or to a temple of Krishna? Where do they go? They go to a temple of Krishna. Go [there] and tell them: "we will tell you the story of his 84 births".

Why is it praised that Krishna himself is the fair one and Krishna himself is the dark one? It does not happen like this that someone is fair in childhood and becomes dark after growing up, or that someone is dark in childhood and becomes fair after growing up. If a child is born dark, he will remain just dark and if a child is born fair then he will remain just fair. Here Krishna is called *Shyam* (the dark one) and *Sundar* (the fair one). And what will the Brahmakumaris explain? [They will explain that] in the year 68, the soul of Krishna, Krishna alias Brahma was dark and when he is born in the Golden Age he will be fair. That is why he is *Shyam sundar*. *Arey*, is *Shyam sundar* the name of one person or the name of two personalities? *Shyam sundar* is the name of one person. It is not the name of two bodies. Is *Shyam sundar* the name of two bodies or one body? It is the name of just one body. So [in the case of Brahma Baba] that is not just one body. In the year 68, he was dark and when he is born in the new world, the body will change; then he will be fair. So, this is not something reasonable. This *Shyam sundar* cannot be his name. Then whose name could it be?

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<sup>1</sup> Fraction of a rupee; now worth nothing.

The same *soul* of Krishna, after leaving the body, enters another Brahmin child. He enters him and makes progress in his study, which had remained incomplete, and from the level of listening and narrating he reaches up to the level of understanding and explaining. He obtains the complete knowledge of the *teacher* from the *Supreme Teacher* and after obtaining the knowledge, he realizes his form: “I am a creation, the first leaf of the tree like world and the one who gives birth to me is the one who transforms from a man to Narayan”. So, now it sits in your intellect that dark (*saawara*) and fair is not said for the Golden Age Krishna; *Shyam sundar* is not said for Brahma either. For whom is it said? It is said for the the Confluence Age Krishna – *Shyam* and *sundar*. First he becomes dark and then fair through the same body. It is also said: a village boy (*gaanvde ka chora*). Was Brahma Baba born in a village or in Sindh Hyderabad? (Everyone said: in Sindh Hyderabad.) So, was Sindh Hyderabad a village? It was not a village at all. So, the one for whom it is said “a village boy”; he should belong to a village itself. It is sung in the songs: *Chora Ganga kinaarevala* (the lad from the banks of (river) Ganga.) *Arey*, he must be taking cows and goats for grazing in the village. This one has drunk the milk of goats, hasn’t he? Who? This one (*isne*). Whom is he referring to when it is said “this one”? To Brahma Baba. This one has drunk the milk of goats. So, certainly this one must have taken the goats for grazing. It was said about which period? *Arey*, he had done like this in the previous cycle as well. The soul of Krishna took the goats for grazing. What? He did not take the cows for grazing.

[Baba] says in the murli: “Gandhiji wished for the kingdom of Ram (*Ramrajya*); but he could not establish the kingdom of Ram”. Could he establish the kingdom of Ram or did he depart midway? He departed midway. What was established instead of the kingdom of Ram? The kingdom of Ravan was established further (even more). So, that one was Gandhi in a limited sense and this Brahma is Gandhi in an unlimited sense. Even this one had a desire: “heaven will come; the kingdom of Ram will come; we will bring the kingdom of Ram”, but *Ramrajya* was not established. It became even more the kingdom of Ravan. Even that Gandhi used to take care of (sustain) goats and even this Gandhi takes care of the goats who say ‘I, I, I’ (*mai, mai, mai*).

What does a goat do? *Mai* (I). They mean to say that although Brahma Baba was the God of the Gita, he did not establish heaven. Who will establish heaven? I (*mai*). Organize megaprogrammes; get big posters printed in the megaprogrammes and add the picture of the *Trimurti* i.e. of the three *dadis* in that. One in the form of Brahma, the second in the form of Vishnu and the third one on the top; who? The goat. That goat says, I am God in the form of Shankar. I am the one who establishes the new world. So, who sustained such a goat? (Students: Brahma Baba.) Krishna took care [of it], but which Krishna? Did Krishna, the God of the Gita, who is the Confluence Age Krishna, take care [of it]? Or did that Krishna, whose false name was inserted in the form of God, take care [of it]? The [one whose] false name was inserted [took care of it].

The God of the Gita is not the one whom the people of the basic knowledge (i.e. the BKs), consider to be so. The God of the Gita is the incorporeal One; not a bodily being (*dehdhaari*). He, whose intellect is focused on the body (*deh*) is called a bodily being (*dehdhaari*). He, whose intellect is detached from the body, is called the incorporeal one (*niraakaari*). The intellect should become detached (*upraam*) from the body and bodily relationships, from the things related to the body.

If Baba visits Sindh, he can even locate the place where he used to take the goats for grazing. What? He has drunk goat’s milk. This one must have taken goats for grazing. If Baba goes to Sindh, he can locate the place [and say]: “we used to live here. His child is now an SP (Superintendent of Police). I *feel* that I was a village lad. I did not have proper shoes; I used to run around. I used to sell 10-11 *man* grains. One *man* grains, i.e. 40 kilograms of grains used to cost 10-11 *Annas* (a coin equal to one sixteenth of a rupee). Now I have become aware, that the Father has come and entered”.

So, everyone should receive this objective of the Father: what does the Father do when He comes? He transforms a village lad into the master of the world. He alone is the Giver of true salvation (*sadgati daataa*) to everyone. You can tell the biography (*jeevan kahani*) of Ramchandra too. Since when did his rule begin? How many years have passed? Such thoughts should occur [to you]. You will have to narrate the biography of Shiva in the temple of Shiva.

You will have to sing the glory of Ram in the temple of Ram. How and when did he get the kingship? You are now making *purusharth* (spiritual effort) to achieve the position of deities. What? You are not making *purusharth* to become Ram and Sita. For what are you making *purusharth*? You are making *purusharth* to become deities; and what *purusharth* did Ram make? Was Ram a Deity or a *Kshatriya* (a warrior)? Ram was a *Kshatriya*. Is a *Kshatriya* superior or a Deity superior? Deities exist in the Golden Age and *Kshatriyas* exist in the Silver Age. So, Ram achieved the position of a *Kshatriya*; when did he make *purusharth* for that? (Someone said: In the beginning.) Yes, he failed in the *purusharth* that he made in the beginning of the Confluence Age, so he became a *Kshatriya*.

Now you establish the Deity religion. You do not establish the *Kshatriya* religion. Ours is the *Aadi Sanaatan Devi-Devataa Dharma* (Ancient Deity religion). Even if we do not use the word 'Hinduism', nobody will become angry. Tell [them], we were precisely the worshippers of the deities. What?

Fourth page of the *vani* dated 24<sup>th</sup> February, 1968. So, we belong to the same religion of the one whose worshippers we were, don't we? The Christians hang a picture and worship whom? They worship Christ; so they belong to Christianity, don't they? Whom do the Muslims believe? They believe in Mohammad; so they are said to belong to the Muslim religion. Whom do the Buddhists believe in? They consider Mahatma Buddha to be God. They hang his picture; so they belong to Buddhism. Certainly we have forgotten that we belonged to the Ancient Deity religion.

You can tell anyone, we belong to the Ancient Deity religion and we were pure. Then nobody will say anything. Nobody has established Hinduism. The name Hinduism (*Hindu dharma*) has been coined, but they cannot say when it was established and by whom. Hinduism is not a religion; if you directly say this, they become angry. They think that these are people following some *Sai* (Baba) etc. Tell them, we belong to the Ancient Deity religion, which you have named as Hinduism nowadays, but in fact we worship deities. We also praise the deities. Do the people belonging to other religions worship deities? Do they believe in them? No. They believe in angels and we believe in deities. Deities have their own body; their idols are prepared. And angels do not have their own body. So, the people belonging to the other religions are the worshippers of ghosts and spirits and we are the worshippers of deities. So, we belong to the Deity religion, don't we?

Shiva Himself has established the Ancient Deity religion. Shiva Himself comes and transforms a man into Narayan and a woman into a deity like Lakshmi. Then indeed, Lakshmi and Narayan are praised so much in the scriptures. People say that in the beginning of the Golden Age, there was the kingdom of Narayan. They even sing at the time of *kirtan* (group singing of hymns to a deity): "*Hey Krishna Narayan Vasudev*". You assimilate such ideas into the heart and also enable others to assimilate them. So, you can go to a temple and explain: we praise the deities and we can tell you the life-stories of all the deities. What? It is not so that we narrate the life-story of Narayan alone. In the path of *bhakti*, they sit and narrate only the story of *Satya* Narayan (the true Narayan) but they do not explain the biography at all. Do they? When they narrate the story of the true Narayan, do they tell his biography? No. [They just talk about] the *Lakarhaaraa* (wood vendor), *Lakarbaggaa*<sup>2</sup> (hyena). They don't say anything else. But we can narrate the life-story of the true Narayan. We can narrate the life-story of Lakshmi as well as of Jagadamba. You can go to temple and explain: "we praise the deities". We can tell you about Ram too. All the bodily beings (*dehdhaari*) are certainly reborn.

Give the complete introduction of the Father, then the knowledge of God being omnipresent (*sarvavyaapi*) will vanish from the intellect. If someone does not give the complete introduction, the knowledge of God being omnipresent does not vanish from the intellect either. The **complete** introduction should be made to sit in the intellect that the Father comes being present in one (*ekvyaapi*). He does not enter anyone else at all, in the form of the Father. He does enter [someone else] in the form of the mother, but the Father does not come in anyone else in the form of God the Father at all.

Nothing is without name and form (*naam-ruup*). Even though the sky is so widespread (*lamba-chauda*), it has a name. What is the name? *Aakaash* (sky). A soul is such a small point,

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<sup>2</sup> Characters in the story of Satyanarayan who do *bhakti* of Satyanarayan and are liberated from their sorrow.

even then it is given a name. A soul plays its part with the help of the body itself. Whichever soul it may be, unless it takes the support of the body and plays a part, it does not get a name and what kind of a name do I have? Even though I enter a body, My name is just Shiva.

Why? Why isn't My name based on My body? It is because all the other souls are coloured by the company of the five elements on entering a body. They are influenced by it and I am not at all influenced by it. It is One Shivbaba alone, who is not reborn. All the other human souls are reborn. Why? Why is it so? [It is] so because, if He too starts being reborn, there will be no one to liberate us souls. All the other bodily beings are reborn. They take up bodies, the intellect remains focused on the body; so they are called *dehdhaari* (bodily beings), but My intellect doesn't focus on any body. My soul does not become attached to any body; that is why the name of My soul itself is 'Shiva'. The One who has no attachment for any bodily being, Himself is benevolent (*kalyaankaari*) and the one who develops attachment [for any bodily being] cannot bring benefit of the entire world at all.

So, you should sit and narrate the biography of Shiva in this way; then the life-story of Shri Krishna. As for the rest, there are many legends (*dant kathaen*) in the scriptures, which the people have been listening to, narrating and reading. Nobody can attain *mukti*, *jeevanmukti* [through the scriptures]. None other than the Father can grant the place (*thaur*) of *mukti* (liberation) and *jeevanmukti* (liberation from vices and sorrow while being alive). Those gurus simply say, *Sadguru nindak thaur na paave* (the one who brings the defamation of the Sadguru cannot find a place). *Arey*, what place do they have? They themselves leave their household and go to the jungles. So, how will they give a place to the others? It is the Father who comes and gives us place. What? A soul finds a place of happiness for 2500 years.

All this *knowledge* is in your intellect, how we climb the ladder; then how we walk down the ladder. Some can understand even through their own *purusharth*: "how high a position will we achieve? Will we come in the beginning or later on?" What? Who will come in the beginning? Those who study the knowledge from the Father till the end will come in the beginning and if they become separated in between, [if they] make others their father, will they come later on or will they come in the beginning? They will come later on. Otherwise, those who are illiterate will lift the burden in front of the educated ones. Many will be served. Those who are served first will come first. Those who use their every bone to serve the *yagya* with great love will also receive very nice fruit. Those who create turmoil (*dhamcakkhar*) will not be able to achieve a high position at all. Does it happen so or not? In a school there are some students who create chaos and some study peacefully. Who achieves a higher position? Those who study nicely become big officers. Those who create chaos, in one way or the other become instrument in giving sorrow to the world. Some become servants. Those who become servants trouble the master a lot. Some give so much happiness that even their (the master's) own child cannot give [that much happiness].

The children also know, that day by day we keep receiving secret (*guhya*) *points*; that is why we should *note* down those points. Even in the murli, there are points of essence (*tant*), aren't there? When nice points emerge, our attention will go to those *points* more. Baba has to *mix* the old *points* [with the new ones] and narrate them. Why? It is because new children come and sit; so Baba once again narrates the old *points* to them so that their intellect becomes *set*. There is also an art of learning (*hunar*), isn't it? The Father desires that everybody's [lock of the] intellect should open. All of you are number wise teachers (according to your capacity).

Even then it is the Father's direction (*farmaan*) to explain this: remember Me alone. We must keep rotating the discus of self realization (*swadarshan chakra*). Actually, rotating this discus itself is becoming *Manmanaabhav*. What? When the discus is rotated in the intellect then it is as if we became constant in our soul in the form of mind & intellect. Will we become constant only when we realize the part of the soul in the form of the mind & intellect or will we simply become constant? We will become constant when we realize [our part]. When you rotate the discus of self realization (*swadarshan chakra*) your sins are destroyed, aren't they? *Shri Krishna* also has rotated this *swadarshan chakra* in the past birth; only then has he achieved this post. However, there is no question of killing [anyone] and so on with the discus. It is about killing body consciousness. What? When body consciousness ends, the soul becomes constant in its position.



So, such thoughts should go on in your intellect the whole day. You have a role of going [to the Supreme Abode], don't you? You complete your journey (*musaaferi*); then you go home and have a rest (*vishraam*) there. So, that is also a resthouse (*vishraampuri*). Its name is the abode of peace (*Shaantidhaam*), the Supreme Abode (*Paramdhaam*), the *Brahmalok* (the world of Brahma). Home is called the resthouse. A person works throughout the day in a factory, then he goes home and rests. You have a good sleep when you go home, don't you? There is no body at all in the Supreme Abode; so there is no question of sleep at all. A soul becomes detached from the body at night too. When someone has a sound sleep, the soul becomes detached from the body. So, the Supreme Abode is also similar. Even in the Supreme Abode the soul becomes separated from the body or the five elements of the body. That is called sleep - the *sushupta* stage.

You children too have to become residents of the Abode of Peace now. Through *practice* you will become bodiless (*ashareeri*). For example, in the path of devotion, while doing *bhakti*, they become completely immersed in it. That's all; they keep seeing only the form of God. In this knowledge, we must forget the entire world. This is *sanyas* (renunciation) in an unlimited sense. Now we have to go to our home. When we go home, the expanse (*pasaaraa*) of this entire world that we see through these eyes will not remain at all. In a way, you develop hatred for this world. The prosperous people have a lot of *love* for this world and the worldly things. They have so much love for money. They keep remembering the same things. Whoever has whatever property, he will certainly remember it, won't he? And what do you have? (Someone said: the Father Himself is our property.) The *result* (outcome) of the property that you have is peace and happiness. So, you like only peace.

You know that we are the children of the Father; brothers and sisters. So look, your relationships are so few. When the relationships are few, your world also becomes small. When a creation is created, children are born. Then we become the mouth born progeny Brahmins of Prajapita Brahma. We become brothers and sisters. By considering [ourselves as] brothers and sisters, there cannot be a *criminal eye* because we are the children of One Father. So many tactics (*yukti*) are explained to prevent the diversion of vision. Alright, if they have dirty vision even between brothers and sisters because the world has become sinful and *tamopradhan*; so, what should you think? Consider yourself to be brothers amongst yourselves. No sin will be committed by considering [yourselves] to be brothers. The relationship of brother and sister should also vanish from the intellect. Only the relationship of brothers [amongst yourselves] should remain.

So, the children should attain the stage which is there in the Supreme Abode. What will all the souls be amongst themselves in the Supreme Abode? They will be brothers. Will you bring down that Supreme Abode to this world or not? (Someone said: we will.) Will you bring it down? Where? Will you bring it down to this world or anywhere else? (Someone said: In this world itself.) Will you bring it down to this world itself? Where in this world? (Someone said: This itself is the Supreme Abode today.) Will you bring it down in this house itself? (Many replied: yes Baba, we have brought it down.) So, it has been called the house of *Abu Abba* (the Father) where *tapasya* (intense meditation) was done in the beginning as well as it will become an abode of *tapasya* in the end. The intellect of the entire world will be focused on the Father's home. Then everyone will achieve an incorporeal stage very quickly. You children should achieve a stage where you remember only the relationship of brothers amongst yourselves and no other relationship should be remembered. Alright, remembrance, love and *good morning* of the spiritual Bapdada to the sweet spiritual children. *Namaste* from the Spiritual Father to the spiritual children. Om Shanti.